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To the Editor of the American Baptist Magazine.

The following dissertation was read at the Baptist Ministers' meeting, of Middlesex and Norfolk counties, by one of its members; and by the special request of that meeting it is forwarded to you for insertion in the Magazine, as expressive of their sentiments on the subject it illustrates.

Attest, H. JACKSON, Sec'ry.

Charlestown, October, 1827.

IS IT SCRIPTURAL FOR THE MINISTERS OF CHRIST TO ADDRESS THE UN-
CONVERTED; AND IF SO, IN WHAT MANNER SHOULD THIS BE DONE?

And he said unto them, Go ye into all the world, and preach the gospel to every creature. Mark xvi. 15. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. Acts xx. 31.

THE office of the Christian ministry is the most sacred and responsible; and the condition upon which it is held momentous and fearful. It cannot fail to interest deeply all who think of preaching the gospel, to know to whom it should be addressed, and the manner in which it should be done. It is not my design to discuss very extensively or minutely either of these, but to offer some thoughts, which, it is hoped, may make it evident that the gospel is to be addressed to every impenitent sinner, in a plain and affectionate manner.

1. There can be no well founded objections against the gospel being addressed to impenitent sinners. It was preached to the Jews as a nation indiscriminately, as good news from heaven. Among them, both Christ and his servants

enforced its injunctions. From different sources we learn in what manner their messages were received, and their labours appreciated. They crucified the Lord Jesus. They invented every method not only to destroy his disciples, but to prevent the effects their preaching was calculated to produce. If no one objects to their conduct, even preaching to the very murderers of our Lord, we are unable to perceive the force of any objection to imitating their example, in every age, among all classes of society. These apostles are the very men to whom we look for an exposition of the divine commission. And we are informed they travelled in Judea and all parts of the Roman empire, declaring the unsearchable riches of Christ both to the Jew and Barbarian, the bond and

free, the wise and unwise, on every occasion.

In doing this, they violated neither the design of the gospel, nor the instructions they received. The gospel was designed for the salvation of those who had no disposition either to ask or partake of its benefits. "I came not to call the righteous, but sinners to repentance." "I came to seek and to save that which was lost." "The whole need not a physician, but they who are sick." These are the declarations of the Saviour. "I am sought of them that asked not for me. I am found of them that sought me not." This is the language of prophetic times. The instructions of ministers, whether given by Christ or his disciples, clearly show to whom they are to preach. "Go ye into all the world, and preach the gospel to every creature." "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost." "God hath committed to us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." "Christ whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Paul, that eminent servant of Heaven, said, "Preach the word; be instant in season and out of season;" and in himself we see the sense in which it is to be understood. No nation nor no individual escaped his warning voice. No! if every individual had been placed before him, he would have described the necessity of salvation, and not only pointed, but exhorted every one to believe in Jesus Christ, and flee to his blood, as the blood of the everlasting covenant, for pardon and safety.

2. The feelings of all true min-

isters, and the desire of many for the gospel, prove to whom it is to be preached. If a minister be spiritually minded, he cannot avoid not only declaring, but actually pressing upon the conscience, the obligations of all men to receive and obey it. The more he feels, the more he labours, and the less he inquires to whom he is to preach; but adopts every measure that promises to interest or to bring them to the knowledge of the truth. But if those who are impenitent desire the word of life, may they not demand it? And who would dare to resist such a Macedonian cry? It is their desire not simply to hear the gospel explained, but enforced.

The object of the sacred office is by no means accomplished, when the divine commands are announced. No. Even they who deny the authority of addressing the impenitent, uniformly when revived to a consciousness of the value of the souls of others, leave their creed at home, and break forth in powerful strains of exhortation, urging every one, however moral or immoral, to apply to Christ for salvation. Some of us have heard them with indescribable pleasure; and at the same time mourned that they did not always introduce into their systems, what they are compelled to feel and to do on such occasions. Where is the minister who dares not preach to every individual in the most pointed and moving manner? Let him read his commission and forsake his expositors. Let him be as liberal as he who gave him his warrant. What, not preach to every sinner, when the gospel is good news to all people—when he is commanded to preach to every creature! Surely his soul needs to be enlarged and warmed by heavenly love, expanded and melted by Christian sympathy. But if he cannot do it in publick, he must refuse in private. And is there one who

would decline to direct every one of the human species to Christ, if each should individually apply? If so, this would be a circumstance without a parallel. It is nature when we see a man in danger, to relieve him—it was nature in the shepherd to look after the sheep that was lost—it was nature in the woman to turn the whole force of her attention to the piece she had lost, and to search diligently till she had found it;—and is it not nature in Christians to feel for the sad condition in which all men are found? and even an ingredient in their new nature, and of the ministerial office to be solicitous that their miseries should be removed? It is nature in angels to rejoice over every returning prodigal; and ministers surely cannot feel nor manifest a less benevolent spirit, nor a spirit that will not prompt them to fidelity to all. Can they refrain from this duty? Far be it from any heart, that such a disposition should exist. They cannot; they must speak, they must warn. Their spirit is too benevolent, their souls too full of love to decline. When we consider, my ministering brethren, the love of God in giving his Son to die for us, and the condescension in Christ, in becoming the sacrifice, should we not desire, even if we were restricted, to offer his salvation to all? What a privilege that no such restriction is found! There is no danger of our being too faithful, or too successful in winning souls to Christ; let us then, as far as in us lies, PREACH THE GOSPEL TO ALL MEN.

Two objections only will be noticed.

1. "God has chosen but a part of mankind to salvation; and Christ had respect in his atonement to no others. It is therefore inconsistent to command all men to repent and believe the gospel; or to preach in that manner, that all should imagine the gospel is de-

signed for them, if they repent and believe, the same as for the elect." This declaration has been made by a great number; but it is a declaration that originated and issued from their own suspicions. The oracle answers, not so. This is a revelation from God, and if one fact be the most prominent, it is that salvation is exhibited for all; all are commanded to repent; and all are promised eternal life, if they believe the gospel. It is most fatal, for a minister to be troubled thus. God has never suggested it. And he aspires far beyond his instruction, who inquires whether a part or the whole are elected in this connexion; it is his business to strengthen the conviction, that all who repent and believe shall be saved, and to labour that every sinner should be saved. Would to Heaven that Ministers and Christians were doubly and trebly anxious and prayerful for this end; and it is believed, we should see a work in our day which would astonish our own souls, and confound every infidel in christendom. Is it replied to the objection that all men are commanded to repent, God did not intend his apostles should enforce the gospel upon every conscience, but only proclaim it in their hearing; then the apostles have violated his holy design, and he has given directions which required an interpreter to interpret. But how do any know that he thus designed? Has he not commanded his ministers to preach to every creature the everlasting gospel, and enjoined upon all men every where to repent? The Scriptures are their own interpreter, and as we find no command they shall not preach to every creature, but several that inculcate it, we conclude, *that minister, who refuses to press upon every individual his obligations to repent of his sins and believe the gospel of Jesus Christ, refuses to comply with the express*

command of the Lord Jesus Christ, with the design of the Christian ministry, and violates the feelings that religion excites both in his own and in the hearts of all true Christians.

2. The other objection is, "that the scriptures contain no addresses of this kind." We grant these were directed, in a great degree, to the saints; but still where are more powerful appeals to the conscience than these records? Prophets, the Messias, and the Apostles equally made them. "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." "Seek ye the Lord, while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Repent; for the kingdom of heaven is at hand." "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God."

II. If it be scriptural and agreeable with Christian feeling that the ministers of Christ should address the unconverted, in what manner should this be done? And here we would observe, that for a minister to think or to act upon this subject correctly, it is necessary he should be truly devotional. It is men of this description, who have been the most active in the cause, and most solicitous for the salvation of sinners. We might refer you to many examples, and to many sections of our country, where such men have lived as evidence of this remark. It is equally important

that a minister should be conscientious. Without this there is no security but what desire will triumph over conviction, and command be sacrificed to education or pre-conceived or pre-established opinion. If a minister read his commission to preach to every creature the gospel, he must in answer to a good conscience execute it; no matter whether he can explain the connection between election and universal obligation or not. It is no part of his business to evade it, unless he can find by the command is meant simply the elect, or else the spirit of the words, *thou shalt not urge upon every man the necessity of salvation, but only declare, in the hearing of all, that they that repent and believe shall be saved.*

No particular rules can be given as to the manner in which the gospel should be preached. The Bible has given none, and Providence has sanctioned none. Some ministers preach the terrors of the law, and the miseries of condemnation in a manner calculated to offend many; and yet their preaching is blessed to the conversion of numbers: while others, and with the same success, preach in a mild and melting strain. Some persons, too, are more affected by the former, while others are by the latter. From such facts we infer, that God had a design in bestowing different gifts, and that he directs such to accomplish his purposes in the places, and among the people his providence designates. Some general rules, however, may be given, that may be profitable to all.

1. A minister should be very plain, decided, and intelligent. He should exhibit truth in the clearest light, and render it impossible for any to have indistinct impressions of what is preached; or, if possible, without some sober convictions. He should be decided, that all may believe him hon-

est. He should be intelligent, and never shun to declare the whole counsel of God. The condition of the sinner and the character of the Christian, their duties and their refuge, should be explained as none can misunderstand. To accomplish this, he should study human nature, watch and observe its different passions, so that he may in the most successful manner, make a salutary impression upon all. Every attempt to excite the feelings, without convicting the judgment of the truth, should be discarded; for unless the judgment is convinced, little good can be anticipated.

The topics best calculated to effect his design, it is believed, are Christ and him crucified: These should constitute the sum of every sermon. However much good the terrors of the law, the torments of the damned, the illustration of the perfections of Deity, the enforcement of moral duties, may produce—Christ and him crucified, is the preaching that has hitherto alarmed and corrected the moral and immoral, and made genuine convictions of sin, and the necessity of personal holiness; as well as presented the medium by which salvation can be obtained. They are further considered the most important; for nothing can have a better tendency to excite the compassion of a Preacher, and to correct him in those feelings and expressions that have proved injurious. In fine, we remark, that all subjects should be imbued in the spirit of the cross, and on all occasions something should be addressed both to the penitent and impenitent. *And it is not conceived how that minister fulfils his commission, unless he practices in this manner.*

2. A minister should be always affectionate in his delivery. In his appeals, he should be mild, affecting, persuasive, and solemn. He must be sensible of the natu-

ral and moral character of his auditors, and remember, by nature he sustains the same. Under this impression, he should address them as sinners, and guard against ever leaving them to suspect he intends to triumph over them either in his words or manner. An overbearing or harsh manner tends to harden rather than soften; and to produce indifference rather than excite concern. To declare, to convince, and to persuade, are his main forts. In these, if faithful, he will be in some degree successful.

In preaching the gospel, it will be useful to inquire by what manner our own minds were influenced; whether by a harsh, or a tender, plain, and affectionate address? To move others, we must be moved. To convict them of sin, we must be sensible of its odiousness. To impress them with the value of the soul, we must feel its danger. And in presenting the Saviour, we must be conscious of his ability and readiness to save. And who of us received the most salutary impressions from any manner that did not convince us the preacher not only felt himself a sinner, but actually exercised a tender anxiety and pity for our situation? A preacher must come at the feet of his hearers, if he would be successful. He must, by entreaty and love, by tears and emotions of concern, enlist their feelings. While he exhorts and persuades in mild and deep-toned language, and evinces compassion for the moral condition of sinners, they have no disposition to withstand him. But the same persons will remain indifferent, if not excited to anger, while listening to that harsh and domineering manner which some use. This, we fear in some instances, is saying, "We possess what you do not, and hence we are better or more deserving than you."

It is a question, and a question worthy our serious consideration, whether any person under a deep sense of the depravity of human nature, and the awful consequences of future punishment, can address an auditory in any other method than by entreaty and tears. When some with apparent composure, dwell upon the torments of the damned, and abound in expressions of the most awful nature, it is feared they are speaking more from habit, than from an affecting view of their own characters as sinners, and the dreadful state of the impenitent. When I hear such, I am satisfied they do not feel their own danger; for otherwise how could they address them about the destruction of their souls, but with tears.

1. These remarks are founded on the general principles of human nature. He that has observed carefully his own feelings, must be conscious, that the first step towards reformation, is to convince the subject of your interest in his well-being; and afterwards to influence him by love. Every appearance of a disposition either to triumph in your better estate, or to compel him to alter, destroys your influence. It is the same general principles we should regard in preaching the gospel. Men are naturally proud, and averse to hearing their condition; knowing the terrors of the Lord, the skilful minister will persuade men to repentance and faith, rather than irritate or drive them. The latter method may possibly succeed; but if like the psalmist, rivers of water run down the eyes of a minister because sinners keep not the law of God, and under this influence he preaches, it is impossible to calculate the good he will effect.

2. They are founded again upon the example of Christ, and his disciples. The manner of Christ was plain and affectionate. He

wept as he beheld Jerusalem. His disciples were not less so. *For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ.* Worse characters probably do not exist. All Christians, and especially when dying, exhort with peculiar feeling.

3. They are founded on the fact, that they are most congenial with the nature of the gospel. Its character is mild, solemn, and decided. Its essence is, the most beautiful illustration of true philanthropy. What can be more so, than the love of Christ and the narrative of his sufferings, together with their design, as portrayed on all parts of the book of God?

Is it replied that Christ and his apostles employed harsh and positive language on some occasions. Be it so. It becomes the Teacher and Judge of all, and they who speak under divine inspiration, to use what terms they please; but sinners addressing sinners, should adopt the method best calculated to accomplish their object, and in the spirit becoming the characters of those who by nature are equal. On special occasions, nevertheless, circumstances may justify different modes of address.

In concluding this dissertation, let me propose for your consideration three inquiries.

1. Do not those ministers who advocate the views here exhibited, possess more enlargement of Christian feeling?

2. Are they not more active in the cause of Christ?

If these be answered in the affirmative,

3. How should those be treated who differ from us? Tenderly. Efforts ought to be made to interest their souls in religion. They should be reminded of the anxiety of all Christians for the salvation of sinners, of the exhortations they once gave to the impen-

itent, of the feelings of all new converts, and solemnly inquired of, whether they can hesitate to invite sinners, when prophets, and the Saviour, and the apostles besought men to repent? and when they hear the general interest that the church on high and on the earth, and all saints feel in this subject,—*And the Spirit and the bride say, Come.—And let him that heareth say, Come.—And let him that is athirst come; and whosoever will, let him take the water of life freely?*



THE IMPORTANCE OF BEING ACQUAINTED WITH BIBLICAL GEOGRAPHY.

IT is not our province to descant upon the excellencies of the Bible. We all acknowledge its high claims. It is our chart for the skies, and the principal source of the most valuable information. Whatever renders a volume of so much worth more interesting; whatever increases our confidence in it, and makes even one divinely inspired passage more intelligible, must be important; and would it not add much interest and force to the narratives and instructions of the inspired penmen, to be able to transport ourselves to the very ground on which they stood, and to notice the scenery and phenomena of that land where occurred those events which they recorded? By such an acquaintance, the sacred account of actions would be brought home to our bosoms like the occurrences of our own neighbourhoods: and who knows not with what avidity we seize upon facts connected with the places where our feet have wandered? Though it be not our privilege to visit every scene of action, and to view personally the places where once lived the great and the good; yet

the knowledge which others have gained by actual observation may become our own. Without the fatigue and danger of the traveller, we can follow him through all his devious way, and by our own firesides can trace the footsteps of the patriarchs, prophets, and apostles, and even linger upon those dearer spots of earth where the Saviour of the world died, burst the tomb, and ascended on high. We can roam with Abraham, and fasten our eyes upon the same ragged rocks and mountains, upon which he gazed. We can stand on the banks of Egypt's mighty river, and almost see the astonished Egyptian starting away from the blood-crimsoned stream, whither, as his only resource, he had come to allay his thirst. We can survey the land watered by the Nile, notice its fertility, and feel the assurance that seven years of plenty would well supply seven years of famine. We can pass along with Moses to the Red Sea, and view the people of God treading on dry ground, where just before in their own element, sported the natives of the deep. We can follow the Israelites in their wanderings through Arabia, and from the barrenness of the country and its destitution of water, see the necessity of their being supplied with angel's food, and with water from the rock. We can go with them to Sinai, and almost hear the thunder and see the lightning they saw playing upon its top. We can journey along with Moses, ascend mount Nebo, and from Pisgah view the same promised land he viewed, and, as our eye glances over all the region of Palestine, admire the same prospect he admired.

Continuing still with the Hebrews, we enter the promised land, and find it a mountainous country, traversed by the majestic Jordan, stretching along the Mediterranean, possessed of a fertile

soil, but, as Moses predicted, now desolate, lying under the judgments of God. This is the land with which all our hopes of happiness are associated. It is the land, too, around which the inspired penmen lingered, who in conveying to us the truths of Heaven had recourse to comparisons and illustrations drawn from those objects and occurrences, with which they were conversant; and we must become acquainted with the very scenery, climate, variation of the seasons and calamities, with which they were familiar, or lose much of the beauty and force of the sacred writings. A few instances may serve to illustrate my meaning. The Psalmist says, "There is a river, the streams whereof make glad the city of our God, the holy place of the tabernacle of the Most High." This expression, however figuratively it may have been used, was literally true, as at the bottom of Mount Moriah, a hill situated at the east of Zion, flowed the fountain Siloam, the only fountain whose waters gladdened the sacred city. The prophet Jeremiah compares the impatience of Edom and Babylon, under the divine judgments, to the coming up of a lion from the swelling of Jordan. This allusion is much better understood when we are assured, that the banks of Jordan are lined with trees and shrubbery, where several kinds of wild beasts used formerly to conceal themselves until the swelling of the river drove them from their coverts. The expression, "from Dan to Beersheba," is often found in the Bible, and is of similar import with our expression, from Maine to Florida; the meaning of which, however, in either case, is seen only by those acquainted with the situation of these places. From the passage in John, in which we read, "he (Jesus) must needs go through Samaria," some have supposed that

the Saviour was under a moral necessity to pass through that region: a map of Palestine, however, shows that no other necessity is implied than a geographical one, Samaria lying between Judea, where he then was, and Galilee whither he was going.

A knowledge of the climate and variation of the seasons of Palestine, illustrates many passages of Scripture. Samuel saying to the Israelites, "I will call upon the Lord, and he will send thunder and rain, that ye may perceive and see, that your wickedness is great in the sight of the Lord in asking you a king," introduces the assertion with the inquiry, "Is it not wheat harvest to-day?" Now in order to understand the import of this inquiry, as well as to see how far the immediate agency of God was exerted, it is necessary to be acquainted with the fact, that in Palestine the phenomena mentioned are as unusual in harvest-time, as a severe snow storm would be among us in the middle of July. Indeed not even a cloud is seen in that country from the first of May to the last of August, the season of harvest; which circumstance illustrates also the passage in Proverbs, "as rain in harvest, so honour is not seemly for a fool," as well as many other passages. The goodness of Judah is compared to a morning cloud. This comparison, so full of meaning to an inhabitant of Canaan, and equally clear to us if informed with respect to the phenomena on which it was founded, loses half its force when read by one unacquainted with the morning clouds of Palestine, and taking the expression by itself, he could hardly say whether blame or praise was intended.

The calamities to which this country was subjected gave a peculiar colouring to certain portions of holy writ. The prophet Joel speaks of a nation coming upon

the land, strong and without number, whose teeth were as the teeth of a lion, that laid waste the vine and barked the fig-tree, making the land, which was as the garden of Eden before, as a desolate wilderness behind, that ran upon the wall and climbed upon the houses and entered in at the windows, whose noise was as the noise of a flame of fire devouring stubble, and as the noise of an army set in battle array, which made the heavens black, and which finally perished in the sea. Now these and similar passages, without a knowledge of the circumstances witnessed by the inspired penmen, have a sort of mystery, which, however favourable it may be to spiritualizing and speculation, will ever be painful to the sober inquirer after truth. All doubt, however, is at once dispelled, and the mind relieved from anxiety by an acquaintance with the appearances and devastations of the locusts in the east. They are termed the army of the Lord, from the military order which they appear to observe. They go in immense numbers and occupy a space of ten or twelve miles in length, and four or five in breadth, and are so thick that the sun cannot penetrate through them, bringing a temporary darkness upon the land. The sound of their wings is terrible, and their ravages are accounted one of the greatest scourges with which a nation can be afflicted.

Frequent allusions are also made to the wind Simoon, or as the prophet Jeremiah terms it, "a dry wind of the high places in the wilderness," elsewhere called "a rough wind," "a spirit of burning," "a horrible tempest." Its blasts continue not longer than seven or eight minutes, but it destroys in a moment every person it passes, who stands erect. The Psalmist says, "the wind passes over it, and it is gone," which is literally

true as it respects the effects of the Simoon.

These are but a few examples, which illustrate the importance of being acquainted with biblical geography. Upon almost every part of the sacred Scriptures it sheds additional interest. By its aid, we can examine minutely the land where were transacted the greatest of events, the land graced by the footsteps of the Son of God while he was exerting his mighty power to save a ruined world. Transporting ourselves to Palestine, we may catch a sympathy for the sufferings of the Redeemer, from the very scenery that witnessed his agonies. Not the home of our childhood and of our friends has half the charms of that land, or half the power to bring into action the best feelings of the heart.

Mr. Editor,

At my special request, the author of the following Address, J. Holroyd, Esq. has been induced to furnish a copy for your Magazine. It was delivered on taking leave of a large publick school of which he had been an efficient instructor.

J.

EXTRACTS FROM MR. HOLROYD'S
ADDRESS TO HIS PUPILS.

In addressing you at this time, young Misses, I am impelled by inclination, and a desire for your prosperity; and I know of no theme more appropriate than that to which I have so often directed you, and which I hope now occupies your most serious attention.

Education, in the most extensive signification of the term, comprehends every thing, whether systematic or accidental, which has any influence in developing or biassing the powers of the mind, and the tendencies of the heart. The object of systematic education is to cultivate the intellectual and moral powers with a view to some

specific result ; and education is good or bad, proper or improper, complete or deficient, as the end which it proposes is laudable or reprehensible, as the course of discipline is more or less conducive to that end, and as the means employed are adequate or inadequate to its accomplishment. Education is either general or particular. General, while it regards us as sentient, moral and intellectual beings ; particular, when it is designed to qualify us for some particular station or occupation in life. A distinguished writer has said, that "any one is well learned who is fully adequate to his business and station. It is no disparagement or inconvenience to a farmer, a mechanic, or even a merchant, that he is not able to solve a problem in Euclid, or to construe Homer or Virgil ; that he is not a proficient in the Newtonian philosophy, in Belles-Lettres, or in any other branch of scholarship. If his learning be adequate to all the business of his particular calling, and to the various relations he stands in toward his Maker and towards society, it is sufficiently extensive."

The subject of Female Education has, of late years, excited the attention of the civilized world. The time was, when the intellectual functions of females were wrapped in a perpetual cloud of darkness, because the opinion was too firmly established, that women did not need solid understanding. But thanks to a christian philosophy and the exertions of genius, that bondage under which the female mind laboured in dark and superstitious ages and countries, and still continues in some parts of the world, has begun to disappear, and woman, among many nations of the present age, now assumes her proper station, a station which God intended her to hold. "She is now risen to a very important rank in social life.

It is seen that she has a *mind*, as well as a form: her capacity for intellectual improvements, and her right, in common with that of the other sex, to a participation of intellectual enjoyments, are freely acknowledged." I do not mean, that the same kind of education should be given to the former as to the latter ; but that the education which they do receive, should be of a sound and wholesome nature, and correspondent to the situations which they are to fill in life. Were I asked to particularize, I would briefly say, give them a correct knowledge of religion and the moral duties, furnish their minds with sound and practical information, excite a relish for reading, from which they will reap more exquisite delight, than in viewing the fantastick ornaments of the body. To these I would add a knowledge of numbers, of Orthography and English Grammar, and an acquaintance with Geography, History, and Biography.

One of the brightest ornaments of her sex, and of human nature itself, remarks : "The profession of women, to which the bent of their instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should therefore be trained with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications, and habits, ready to be applied and appropriated, as occasion may demand, to each of their respective situations."

It is well known, that internal elegance adds beauty to external grace. Would you be happy, then endeavour to acquire those qualifications which will add vigour to life, that when the empire of youth and beauty is lost, when the youthful passion for the amusements of folly have subsided, and when graver things claim your attention, you may still find pleas-

ure from internal sources. Learning and good sense are more attractive than beauty with all her charms. For this fair flower will in time decay, while the former, instead of decreasing, increases by the flight of years.

*"When the fair form, which nature gave, is grac'd
With virtuous manners, then whoe'er draws nigh,
Is doubly captivated."*

"Nothing (says a judicious writer) can fix esteem, but that kind of beauty, which depends on the splendour of a virtuous and enlightened mind. The least degree of understanding will be disgusted at petulance, caprice or nonsense, even in the fairest form." External accomplishments are continually losing: internal attractions are continually gaining. A beautiful character is as the morning light, "that shineth more and more unto the perfect day." Sense, spirit, sweetness, are immortal. All besides wither like grass. The power of a face to please is diminished every time it is seen. When beauty loses its power to please, (and this will inevitably follow, as the night succeeds the day,) the soul will seek a soul; it will refuse to be satisfied with any thing else.

*"Mind, mind alone, bear witness earth and heaven,
This luring fountain in itself contains
The beautiful and sublime. Here hand in hand
Sit paramount the graces."*

Think not, my young friends, these excellencies of character are not attainable. The hill of science, though it may appear formidable, can be ascended. Would you succeed, you must banish every thing which may divide your attention; overcome all restlessness, fretfulness, and impatience, which harass the mind and unfit it for exertion. A love of novelty not unfrequently distracts our thoughts, and disqualifies us for serious reflection and sober reading. I would therefore most seriously caution you against excessive and indiscriminate reading of

novels and romances. Their contents have the most powerful and deleterious influence. They vitiate the taste, and unfit the mind for history, and matters of sober fact. Nothing important can be done or attained without close and strenuous exertion; but each successive endeavour becomes less irksome, and what was once a toil, becomes a pleasure.

I recommend these things to your consideration, hoping that they will engage you in a vigorous pursuit of human and divine knowledge. Before I part with you, I feel it my duty to say, that your general deportment has excited in my heart, sentiments of the highest esteem and most cordial friendship. May you rapidly progress in knowledge, and may you early cultivate virtuous principles. The joys of the eternal Throne are the promised reward to those who triumph over their passions and the world. Virtue, (I mean that virtue which the Bible inculcates) is the basis on which rests all earthly felicity. Riches may confer a momentary splendour; victories may bring a meteoric glory and brilliance; genius may elevate, and learning spread the reputation of men; but time, as it flows and brings all these, unless it brings virtue, true, heartfelt religion, brings nothing to the purpose. These are transitory,—religion is eternal. This is the source of all happiness; its reward, immortality; and they only are wise, who, while they aim at the one, forget not the other. Remember, at all times, that you are in the hand of God, that you are accountable to Him for your conduct; that your characters are forming for eternity, and that its joys or woes must be your portion. Impressed with anxious solicitude for your happiness and welfare, I now, young Misses, bid you an affectionate FAREWELL.

MISSIONARY DEPARTMENT.

VALLEY TOWNS STATION.

EXTRACTS OF A LETTER FROM REV.
EVAN JONES TO THE CORRESPONDING
SECRETARY.

Valley Towns, Oct. 12, 1827.

Rev. and dear Sir,

I drop you a line previous to my starting to the Cherokee council, where a great number of people will be assembled: and where I hope to have an opportunity to proclaim the message of salvation. I also expect to visit several Indian settlements bordering on the line, in which a number of persons understand English, but have no opportunity of hearing the gospel. I find I shall have full employment in visiting the various places where the people express a desire, and even an anxiety to hear the word. I rejoice to say the gospel is gaining more and more attention, and that a few are deeply impressed with its sacred truths. The congregations are generally affected with the word preached, and not unfrequently dissolved in tears. The natives used to view all we said as mere legendary tales, in which Indians could have no sort of concern; and the apathy and profligacy of the whites residing among them confirmed this opinion, and some have even taken the pains to endeavour to persuade them that there was no truth in the gospel doctrines. The Indians, however, are now fully persuaded that these are true, and christians their friends.

I have the pleasure to say that the Indian girl mentioned in my journal, (named Ann Judson) has made a publick profession of her faith in Christ, and followed his example in baptism. She gave us a very clear and satisfactory account of the Lord's dealings with her, and we rejoiced to receive her

into christian fellowship. I trust she will be made useful in her generation, and shine as a light in a dark place.

I hope the feeling which appears to be excited in several persons will by the powerful agency of the Holy Spirit be brought to a happy issue.

At Notley the prospect is very pleasing: four or five appear to be under a work of grace, and two of them I hope have found the Saviour precious. At the last meeting, the people in general appeared solemn and much impressed. Some came out who had not been at meeting for two years. The earnestness of their neighbours seems to have aroused them. O when shall the happy day come in which they shall crowd to the standard of Immanuel!

We earnestly solicit an interest in the prayers of God's people.

I am in haste, Rev. and dear Sir, your obedient servant in Christ,

EVAN JONES.

INDIA.

EXTRACT FROM THE SIXTH ANNUAL REPORT ON FEMALE SCHOOLS, CALCUTTA.

IN presenting to their kind supporters and to the publick the Sixth Annual Report of their exertions in Native Female Education, the Calcutta Baptist Missionaries are privileged to do it with unabated satisfaction; and while they desire to express their gratitude to those benevolent friends whose liberality from year to year replenishes their funds, they would thankfully acknowl-

edge the goodness of that gracious Being, who has smiled on their continued efforts, and given them evident tokens of his approbation. They conceive that a brief account of each school, though necessarily uniform, will be acceptable to its immediate supporters, and therefore proceed to relate the progress and present state of the various seminaries under their superintendence.

CALCUTTA.

The *Juvenile* School, the first established for the instruction of Native Heathen Females in Bengal, contains 19 pupils. This school continues to give very great satisfaction; and though its number has been somewhat reduced during the year, the superintendent remarks, that the improvement of the children does the schoolmistress great credit. The elder pupils have become well acquainted with the Gospel of Luke, and Henry and his Bearer, during the year; and can read, write, and spell very correctly, and cipher with tolerable ease: a few also know a little of Geography and plain sewing. One of the pupils named Comul, is deserving high commendation. She has solicited permission to become a schoolmistress, and is well qualified for the employment: as she is yet young, however, and the mistress of the school is becoming infirm, it has been deemed advisable for Comul to remain with her at present as an assistant.

During the past year, the *Salem* School, situated in Hintalee, has varied in number from 15 to 25. There are now 19 on its list, whose general conduct and improvement give much satisfaction. Several have read the gospel of Luke, and Henry and his Bearer, during the year; repeat by heart two Catechisms; have spelt a considerable part of Jetter's Spelling Book, and can sew very neat-

ly. Those less advanced, have read the Parables and Miracles, with a commentary, and can repeat Pearson's Catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

[Besides the above, ten schools are described, by the names of Birmingham, Glasgow, Maze Pond, Leeds, Broadmead, Monmouthshire, Whitechurch Family, Nailsworth, Newcastle and Potteries, and Cheltenham; after which the Report continues:]

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and *New York* schools.

The *Philadelphia* school, situated a little beyond Doorgapore, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York* School, situated at Coriya, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago; yet four pupils have learned the whole of Pearson's Spelling Book, and most of Moth-

er and Daughter, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *publick reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the control of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

In July last, one little girl, named Piyaree, was received as a first pupil. She is the daughter of

Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning Pearson's Catechism.

With regard to this Asylum, it was further resolved, as was partly mentioned in the last Report, that any person in Europe, America or India, who shall subscribe for the support of any child in the institution the sum of £5, 24 dollars, or 50 rs. annually, shall be entitled to have the child thus supported, called by any name he or she may direct. We doubt not that many benevolent individuals will be happy to avail themselves of an opportunity of thus relieving at once the temporal and spiritual wants of some destitute object of their compassion.

On the 16th January, a publick examination of the schools was held at the Baptist Mission Press. It was attended by many of the most active friends of Native Female Education, of various denominations; and was conducted by Messrs. W. Carey, Ray, and W. H. Pearce, with other Missionaries. About 80 children, being as many as could be conveniently examined in the time allotted for that purpose, were assembled; and arranged in five classes, according to their proficiency, from those acquainted only with the alphabet and its combinations, to those who could read, and readily explain the meaning of any book presented to them. In the course of the examination, the lower classes read in easy books very correctly, repeated the whole of the conversations between Mother and Daughter, and Watts' or Pearson's Catechism, and readily answered any questions as to the meaning proposed by the gentlemen who examined them. The higher classes, in addition to these

exercises, read various parts, as directed, in the Gospel of Luke, Henry and his Bearer, and the Parables and Miracles of Christ, with a commentary, and promptly answered all inquiries as to the meaning. All were examined in one of the Spelling-Books used by the Society; and those most advanced exhibited specimens of their writing and needlework, and readily pointed out any places mentioned on the map of the world.

Throughout the whole, the children acquitted themselves in a manner that excited the surprise and satisfaction of all assembled; and the scene throughout was well calculated to produce in the mind of every well-wisher to the cause of Native Female Education, the strongest emotions of pleasure and encouragement.

In giving an account of the Schools, it is necessary to add, that during the past year we have had to regret the loss of the services of our former Superintendent, (Mrs. Sutton) whose arrangements have removed her to a distant sphere. We entertain the highest sense of her past able and unremitting services, and feel assured that her exertions, though lost to Calcutta, will still be devoted to the great object of Native Female Education. Her place has been supplied by Mrs. W. H. Pearee, who with equal activity and success, has carried on Mrs. Sutton's labours since her departure from Calcutta in June.

It will be seen by the above statement, that, as at the date of the last Report, there are thirteen schools under our care in Calcutta and its neighbourhood. When it is considered that the two most distant schools are eight miles apart from each other, it will be readily acknowledged that this number furnished a sufficiency of employment for one superintendant; and it hardly seemed advisa-

ble to increase the number of schools, until more superintending aid could be secured. We are now happy to state, that this object has been attained, and that Mrs. Yates,* who is eminently qualified, by an anxious desire to promote the good of the children, and by an idiomatick knowledge of the Bengalee language, has consented to devote her time and talents, in conjunction with Mrs. Pearce, to this arduous labour of love.

It is now proposed considerably to increase the number of Schools under the care of these Ladies, and to form them into *two* divisions, one to the North, including the schools in the neighbourhood of Doorgapore; and the other to the East, including those in Hintalee, and the vicinity of the new Baptist Missionary premises on the Circular Road.

In reviewing their exertions during the past year, your Missionaries, while they acknowledge and lament over the numerous impediments which lie in the way of female education, are by no means discouraged or led to doubt the ultimate success of their labours: enough has already appeared to convince them, that they shall reap if they faint not; and that every obstacle, if boldly and patiently met, will eventually vanish. To them it appears, that the success which has already attended their labours is beyond what could rationally have been expected, when Female Education first commenced in this country. When it is recollected, that such a practice is an innovation upon a system which has been rendered venerable by antiquity, and to which all seem enthusiastically attached,—that it is a complete change in the habits of a people, who, like the laws of the Medes and Persians,

*The eldest daughter of the late Mr. Grant, one of the early Missionaries of the Baptist Society.

do not alter, and that it has been effected chiefly among those whose parents were least able to judge of the advantages that would accrue therefrom, and by no other means than moral suasion: so far from there being any occasion of discouragement, your Missionaries conceive that it is the duty of the friends of the Society to "thank God, and take courage."

But perhaps some may be anxious to see the fruit of their labours. All the fruit that ought to be expected, is to be seen. Many of the children can read, write, cipher, and sew: what more is to be expected of them? Some persons, perhaps, expect to hear of conversions to God among these children; but such expectations are rather the offspring of an impatient spirit, than of a mind whose judgment is formed from a knowledge of the condition of Hindoo children, and of the religious conduct of children in Christian countries. How seldom is it that we can pronounce with confidence respecting the conversion of children who have had all the advantages of a religious education! Much less, then, can we expect to hear of the conversion of children who are necessarily so little under the care of a Christian lady, and before whose eyes so bad an example is constantly exhibited as a Hindoo family is known to present. But your Missionaries are happy in being able to advert to the fact, that the principles of the Christian religion are implanted in the minds of the children, by means of the Catechisms which they learn, and the Gospels and other books which they read; and hence they can safely say, that all these girls are wiser than many millions of Hindoos of adult age, who have yet to learn the nature and character of the God who made them. In this there is a foundation laid in the mind, that will prove of immense advantage to the individual, whose

lot it may be to instruct them afterwards, when arrived at the age of maturity. The importance of this foundation every Missionary feels, who has had much to do with the depraved inhabitants of this country. And if after the children have left the school, they should meet with no living Christian instructor, yet those new and correct ideas respecting God, being entirely at variance with the degraded notions of the multitude, will frequently lead them to reflect, and from thence to investigate that holy book, which through the instrumentality of your exertions they have been taught to read. Your Missionaries, therefore, while they do not expect to hear of general conversions to God among this people while children, do yet confidently indulge the hope, that when the time of reflection shall come, instances of this will not be wanting.

As another instance of success beyond what could have been so early expected, the Missionaries would advert to the case of the girl Cumul. before mentioned, who is already qualified (age only excepted) to take charge of a school, and is desirous of doing so. This we conceive to be as the dawning of brighter days on Female Education, since it is the introduction of a new, and infinitely more effective set of teachers than those who are now of necessity employed in the schools. Through the instrumentality of well-instructed females, whose number every successive year will increase, and the new sentiments, both with regard to religious, and domestick, and social habits, which every child educated by your bounty, when it becomes a parent, will instil into the minds of her family, the Missionaries venture to predict, that if these efforts be persevered in, the cause of Female Education will in a few years be making rapid advances, of which it is now im-

possible to conceive. With these sentiments your Missionaries would close their remarks, praying, that the blessing of God may enable the friends of Hindoo Females to realize all that their hopes so confidently anticipate.

[*Lon. Bap. Mag.*]

BURMAN MISSION.

The following Journal from the pen of our esteemed friend, Dr. Judson, received by the Corresponding Secretary, will be read with peculiar interest by the friends of Missions, not only on account of the deep interest they feel in the personal safety of those faithful, afflicted, and undaunted Missionaries of the cross, who have maintained, with Christian fortitude, a warfare on the most desperate field of Missionary action, but because the success of this important enterprise is assuming a more encouraging aspect.

JOURNAL OF REV. DR. JUDSON.

Jan. 24th, 1827. Arrived at Amherst, and detached myself from the suite of the Envoy. Was happy to find that Mr. and Mrs. Wade had previously arrived, and were occupying the house built by Mrs. Judson. Mrs. Wade had also taken charge of my daughter Maria, now two years old. As I passed from the landing place to the house, the native christians came out to meet me; and they welcomed me with the voice of lamentation; for my presence reminded them of the great loss they had sustained in the death of Mrs. Judson. There are four only in the place, Moug Shway-bay and Moug Ing, Mah Men-lay, and Mah Doke. The rest of the baptized are scattered in different parts of the country. The teacher Moug Shway-gnong died of the cholera, on his way down from Ava, at the close of the war. Three of the disciples remained in Rangoon, until the place was evacuated by the British, and then failed in their attempts to obtain a passage hither.

On our way, we stopped a few days at Rangoon. The place was invested by the Peguese, who have raised the standard of rebellion, and taken possession of several towns in the lower part of the country. From one of the highest roofs within the stockade, I obtained a view of the mission house, which afforded us shelter so many years. It is now quite in ruins, nothing remaining but the posts

and part of the roof. All the houses in the suburbs and by the river-side are completely swept away. It is not probable, however, that the Peguese will succeed in establishing their independence, or even in getting possession of Rangoon.

We find Amherst in a state of decay, in consequence of Sir Archibald Campbell having fixed his head-quarters at Man-la-mieng, twenty-five miles up the river. Most of the Burmese emigrants have settled in that vicinity. But as the river is not navigable for vessels of any size, Amherst must be the port; and as soon as it receives the fostering care of government, will probably become a flourishing town.

Jan. 28th, Lord's day. This day I recommenced worship in Burmese, after an intermission of two years and a half: About twenty persons were present; and among the rest, Mah Loon-byay, wife of a French trader from Rangoon, settled in this place. She has been, for some months, in the habit of meeting with the native christians, for the purpose of worship.

Feb. 3d. Attended the funeral of Abby, daughter of Moug Shway-bay. She and her elder sister Mary were the first girls with which Mrs. Judson commenced the female school, previous to the late war. They have been with us ever since. Mrs. Wade intends to go on with the school, and has now several girls under her care.

4th, Lord's day. Worship as last Lord's day. Commenced commenting on the Epitome of the Old Testament. In the evening, administered the Lord's supper. Seven communicants present.

10th. A few days ago, went up to Man-la-mieng to pay my respects to Sir Archibald Campbell, and also to obtain an interview with Dr. R. who attended Mrs. Judson, in her last illness. Sir Archibald encourages our removing to his favourite station; but as we are already settled here, we feel disposed to wait a little, until we see what the Supreme Government intend to do for the place.

11th, Lord's day. After worship, had

some particular conversation with Mah loon-byay, who intimated her wish to become a full disciple, by being baptized. Endeavoured to explain to her the necessity of the new birth, without which, baptism would avail her nothing.

13th. At the evening meeting, which is attended by the native christians, Tuesdays and Fridays, Moug Ing expressed his desire to undertake a missionary excursion to Tavoy and Mergui. We were all particularly pleased with the proposal, as originating with himself, and indicating a state of mind, peculiarly favourable to the spread of the gospel.

25th, Lord's day. After the usual worship, we set apart Moug Ing for the work to which, we trust, he is called by the Spirit of God, appointing him a preacher of the gospel, and teacher of the christian religion, without the charge of any church, or power to administer the ordinances,—an appointment similar to that, which, in our churches, commonly precedes ordination as a pastor or evangelist in the higher sense of the word. And being thus committed to the grace of God, he embarked in a native boat, bound to Tavoy. May the Divine Spirit accompany and guide and prosper the first Burman teacher, we have ever sent forth.

March 13. Received a letter from Moug Ing, dated the 2d inst. informing us of his arrival at Tavoy, five days from this place, and of his attempts to communicate the gospel to the boat people, who listened in silence, without contradicting or reviling.

Apr. 14th. We have been much occupied of late, in completing the mat houses which Mrs. Judson had begun, and in clearing away the trees and underwood, in the vicinity of the mission premises. We have now room for myself and brother Wade's family, and have nearly finished a house for the female school, which will also afford temporary accommodation for brother Boardman's family on their first arrival.

The case of Mah Loon-byay has become very encouraging. In her latest conversation with Mrs. Wade, she gave considerable evidence of having received

the grace of God. One of her daughters, about twelve years old, professes to be anxious for the salvation of her soul, and desirous of becoming a disciple of Jesus Christ.

A letter from Moug Ing informs us, that after remaining a few days at Tavoy, he proceeded by sea to Mergui, his former residence. He met with a favourable hearing from several individuals at Tavoy, and one householder said it would be a good plan to build a zayat by the way-side for the preaching of the gospel.

20th. Returned from Man-la-mieng, whether I went in quest of medical aid for my daughter, accompanied by Mrs. Wade. Happy to meet with Mr. Boardman and family, who had arrived during our absence.

22d, Lord's day. Three hopeful inquirers, beside Mah Loon-byay, deserve notice,—Moug Dwah, husband of Mah Doka,—Moug Thab-pyoo, a poor man, belonging to Moug Shway-bay,—and Moug Myat-poo, son-in-law of a Peguese chief, who emigrated from Rangoon, with his followers, and died in this place. They have regularly attended worship on Lord's days, and thereby manifested some regard to religion. At the close of the discourse to-day, which treated of the wisdom, righteousness, sanctification and redemption, which Christ is to all believers, Moug Myat-poo broke out into some audible expressions of satisfaction. This led to some conversation after worship, in which he professed a desire to know more of this religion; for, said he, the more I understand it, the better I like it.

24th. My little daughter Maria breathed her last, aged two years and three months, and her emancipated spirit fled, I trust, to the arms of her fond mother.

29th, Lord's day. In consequence of the funeral, several of our Burmese acquaintance in the village came a few evenings in succession, according to their custom: and I endeavoured to improve the opportunity, in preaching to them Jesus Christ, the resurrection and the life. Three respectable men, friends of Moug Myat-poo, were of the number. They

all came again to-day, and attended both morning and evening worship. They profess to be quite convinced of the truth of the christian religion; but I fear they are deficient in true repentance.

30th. A letter from Moug Ing informs us of his arrival at Mergui. He conducts publick worship every Lord's day, and has commonly four or five auditors, some of whom also attend the daily family worship. His present residence being very obscure, he is about building a small house, by the way side, which will cost, he says, 14 or 15 rupees; and among other means of attracting company, he proposes to prepare and suspend a religious writing, in front of his house. But, he adds, while man devises, God's pleasure alone will be accomplished; and under this impression, he desires to persevere in his work.

May 6th, Lord's day. Had a long conversation with Mah Loon-byay, in which we became satisfied, that she is a subject of renewing grace. She received her first religious impressions in Rangoon, several years ago, during a season of great domestic affliction, when not finding any comfort at the Roman Catholic church, to which, in consequence of some of her ancestors being of foreign extraction, she considered herself attached, she began to visit at the mission house. After her removal to Amherst, her former impressions were deepened, and though her religious experience has never been so clear and decided, as that of some others, we trust, that she is a growing christian, and ought to be admitted to those sources of nourishment, which the Great Shepherd has provided for the sustenance of his flock.

Moug Myat-poo, mentioned April 22d, and 29th, was present, as usual, at worship, but not accompanied by his three friends. From being a noisy, talkative man, of assumed airs and consequence, he has become quiet, and modest, and docile. Mah Men-lay, who lives near him, speaks in his favour. She says, that ever since he began to attend worship, he has forsaken the habits of intemperance he had contracted, and spends much of his time in reading our

books, and conversing on religious subjects.

May 8. Returned from a visit to Brother Boardman at Man-la-mieng, who went up a few days ago, on account of Mrs. Boardman's health, and now thinks of remaining there for the present. Sir Archibald having offered us ground for a mission station, we fixed upon a site about three quarters of a mile south of the cantonments, commanding a view of the river, and contiguous to a large native town.

15. In the evening, at the stated prayer meeting, the case of Mah Loon-byay, was laid before the church, and we agreed to receive her into fellowship, on being baptized.

20, Lord's day. Mah Loon-byay was accordingly baptized.

26. Brother Boardman and family have been with us a few days, during which we have discussed many points relative to our missionary operations, and made some arrangements concerning the outward affairs of the mission.

A. JUDSON:

Our readers will be pleased to learn by the following letter, that the specie sent to our Missionaries in India, in the Pagoda, has reached its destination in safety; and with Mr. Pearce, they will deeply sympathize with Dr. Judson, in the loss of his interesting daughter.

MR. PEARCE'S LETTER TO THE HON. H. LINCOLN, TREASURER OF THE GENERAL CONVENTION OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN THE UNITED STATES.

My dear Sir,

I have the pleasure to acknowledge the receipt of your obliging letter, dated Dec. 22, 1826, with two thousand six hundred dollars in specie, per *Pagoda*. Of these, as you directed, two thousand dollars have been paid into your Agent's hands, and the proceeds of six hundred, have been handed to the Treasurer of the Native Female Schools, and will be gratefully acknowledged by the officers of that Institution by the next opportunity.

I hope to send by the *Pagoda* your Agent's account current, with the sum drawn by each Missionary, the explanations accompanying which I presume I shall more properly communicate in a letter to the Secretary, Dr. Bolles.

The death of Mrs. Judson and her infant daughter, after passing safely through such heavy trials, is indeed mysterious! I affectionately sympathize with Dr. Judson, whose heart seems almost broken by the grievous losses he has sustained.

Referring you to the numerous letters from our dear Missionary brethren in Burmah and its vicinity, I remain, my dear Sir, yours very faithfully and respectfully,
W. H. PEARCE.

Calcutta, June 30, 1827.

HEATHEN CRUELTY.

The following incident fell under the notice of the zealous and indefatigable John Chamberlain, of the English Baptist Mission, and was related to the writer by a lady who had the account from his own lips.

A native Princess in the North of India had among her attendants a young lady of great personal attractions, who was accused to her mistress of having been guilty of some improprieties in her conduct. Into the truth of these charges it does not appear that any inquiry was made: but a day or two after, as her highness was taking the air with her retinue, this young female included, she gave directions that a pit should be dug, of a certain depth and dimensions. When her order had been complied with, she turned round to her attendant, and coolly commanded her to go down into the pit. The poor creature, trembling and affrighted, fell at her feet, and most piteously implored for mercy: but all in vain. Into this premature grave she was compelled to descend, her head as she stood in it being nearly level with the surface of the surrounding earth. The Princess then ordered an earthen pan, of the manufacture of the country, shaped nearly like a beehive, to be brought, which was placed on the head of the poor victim, the edges resting upon her shoulders. Immediately the loose earth was thrown in on all sides, and in a few minutes all was

smooth and level as before! To complete the dismal tragedy, and as if to show how completely, even from a *female* heart, all emotions of humanity may be banished, the princess sent for her chair of state, caused it to be placed on the very spot where the object of her resentment was writing in the agonies of suffocation, and sitting down with the utmost composure, smoked her hookah!

Such then is a faint picture of the state of society where idolatry prevails: and shall we be languid and remiss in our attempts to pour the light of truth on these benighted regions, and to send among them that glorious gospel which breathes every where *peace on earth*, good will towards men? Who can wonder that an amiable Missionary, (Mr. Ward,) should exclaim, after narrating scenes like these:—

“O ye British mothers—ye British widows, to whom shall these desolate beings look? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into her heart—how long shall these fires burn—these graves be opened?”

We know perfectly well, Christian females, what answer you would give to such an appeal as this. We know the feeling of horror, indignation and pity, that will be excited in a gentle bosom by the recitals we have had the pain of giving. But do not let this be the *only* effect. Feeling is worth nothing, unless it issue in corresponding effects. Surely the knowledge that such atrocities are constantly going on among our fellow subjects in the east, constitutes a solemn obligation to exert ourselves to the utmost to prevent

and remove them. Zealous, persevering effort, then, is necessary; and will our female readers permit us to say, that in the present exigencies of the mission, its conductors look with earnest hope for *their* assistance! Let none who have been engaged think of looking back—let those who have done a little consider whether they might not do more—and such as have hitherto withheld their aid, seriously ask themselves whether such omissions will appear justifiable in the day when all of us, male and female, must give an account of ourselves unto God!

[*Quarterly Papers.*]

IRELAND.

EXTRACT FROM A LETTER FROM
REV. JOSIAH WILSON, TO THE
SECRETARIES OF THE BAPTIST
IRISH SOCIETY.

Boyle, July 16, 1827.

“I have pleasure in again stating to you that the prospects around us are of a pleasing character; five or six of our schools are in a depressed state by the violence of opposition, but all the others are succeeding quite equal to my expectations.

I have made no stated inspection since my last, but those that I have casually seen are all well attended, and others that I have heard of, are doing well also; in several of which there is an increase of scholars; and I have had three more applications for schools, one of which is from a clergyman, who says—‘I am confident a school is not in any part of Ireland more wanted than here, and also that it would be well attended. This country is so very poor, that I fear it would be impossible to raise any private subscription, and therefore the school would depend on whatever aid your Society may be pleased to grant.’ From the jour-

nals of the Readers you will also perceive that the work is going on, and though a few persist in not letting the Readers into their houses, the desire for instruction, and discussing the various topics upon which so much of the Roman Catholic system depends, may still be said to increase; and a gentleman told me last evening, that if you saw two persons walking together in his neighbourhood, you might be certain their conversation was on these subjects. The increasing request for the Scriptures in that district, is also a proof of this inquiring spirit, and there is also a corresponding determination at all risks to read them. I preached in this place last evening to a large congregation, where I was informed there were more Roman Catholics than on any former similar occasion; it is about ten miles from Boyle. And I may here observe, that had we five or six Sabbath evenings in a week, or could I divide myself into so many parts, I should have large congregations in each.”

FROM THE REV. MR. BRISCOE, TO
THE SECRETARIES OF THE BAP-
TIST IRISH SOCIETY.

Ballina, July 21, 1827.

“After the lapse of another month, I am happy to inform you that the operations of the Society are still proceeding with increasing interest, though in the face of increasing opposition. The priests are now going from cabin to cabin, and collecting all copies of the Scriptures they meet with, so that as far as they can secure such an issue, our schools are likely soon to be deprived of their books; for in addition to their own inquiries, they have publickly commanded their people from the altar, to deliver to them all books of every description circulated through the me-

dition of our Society, and others of a similar nature. All this is done, I believe, by order of Dr. M'Heal, the titular bishop, and if something is not done promptly and decidedly on the part of the Society, the schools must cease."

[*Lon. Bap. Mag.*]

RELIGIOUS DEPARTMENT.

REVIVALS.

LETTER FROM REV. IRAH CHASE TO
REV. DR. BOLLES.

Halifax, Nova Scotia, Oct. 12, 1827.

Dear Sir,

It will give you pleasure to hear what God has done in this place. Since my arrival, which was on the 27th of September, believers have been baptized; a church on the principles of the New Testament has been constituted; the spacious stone chapel of gothic structure, (75 feet by 47,) has been dedicated, or opened for publick worship; and Professor CASWELL, whom Providence in a signal manner graciously brought along with me, has been ordained to the ministry of the gospel, and two of the brethren to the office of deacons. More that have 'gladly received the word' and trusted in Christ as their only hope, and that have seen the error and evil of infant christening, are to be baptized next Sabbath, and the Lord's supper is to be administered. Preaching, and prayer meetings, and conferences have been well attended.

Bless the Lord, O my soul! To the Lord be all the glory; and to the Lord let us not cease to pray fervently for the continuance of his work.

I have not time to mention particulars. But, for the honor of the great Head of the church, and the promotion of his truth and salvation among men, our friends here intend to publish without delay a circumstantial account of what has occurred.

I hope to be able, as soon as the first part of next week, to set out on my way to Newton. As ever,

Yours in a precious Saviour,
IRAH CHASE.

REV. MR. EVANS' LETTER TO REV.
GUSTAVUS F. DAVIS, SOUTH-READING, MASS.

Amesbury, Nov. 10, 1827.

Dear Brother,

Knowing that you feel interested in the advancement of that empire which is destined to fill the world, I will give you a

brief sketch of the revival of religion within the bounds of the church situated in Salisbury and Amesbury.

The work commenced the last of January. A cry was heard, "Behold the bridegroom cometh! go ye out to meet him." The wise virgins arose and trimmed their lamps, and sinners took the alarm.

Our meetings were crowded, solemn, and interesting. There was increasing attention until the last of March; since that period, the excitement has been less powerful, but still some have found peace in believing, and we have several inquirers at the present time.

We have received 27 by baptism, and two by letter, since the first Lord's day in April. I trust we are sensible of our unworthiness and the goodness of God; and that we rejoice over these, who a few months past, were "going astray like lost sheep, but now have returned to the Shepherd and Bishop of their souls." But when we see most of the people around us still in unbelief, "our spirit is stirred within us," and we cry, "O Lord, thou Son of David, have mercy on them," open their eyes that they may see "their danger and their refuge too." May their tongues be loosed, that they may sing thy praises. And may they follow thee "in the way."

The Congregational, and Christian church in this vicinity, have received additions, but I am not able to state the number. I remain your affectionate brother in the Almighty Saviour,

GEORGE EVANS.

EXTRACT OF A LETTER RECEIVED IN
PHILADELPHIA FROM REV. JOHN
ENGLES, DATED SURRY COUNTY,
VA. AUGUST 30, 1827.

"We are experiencing at this time a most wonderful revival of religion among us. Such a time I never saw before, nor do I expect to see the like again. The Lord is doing great things for us, whereof we are glad. There is not a night in the week, but there is a prayer meeting in some one of the neighbour's houses, and

when the people assemble together, the children of God are so much built up, and poor penitent souls so much distressed, that they seldom fail to last all night. I am engaged not only every Sabbath, but almost every night in the week.—O that it could be my meat and my drink always to dwell amid such happy scenes. I was not educated amid the loud acclamations of joy and shrieks of grief in religious assemblies, and always have been opposed to it,—looking upon it as ostentation or an indulgence given to the passions, particularly that of sympathy; but the stoutest heart could not enter one of our meetings even in the public meeting-house on Lord's day without shedding tears. In a respectable and fashionable audience of several hundred people it is very common all over the congregation to hear the pitiful groan, the heavy sigh, and in the most pathetic manner, the sound of these words, 'O Lord, have mercy on me, a sinner.'

Indeed I have been somewhat alarmed in seeing some persons so much affected, fearing lest unhappily they should go into fits of despair. On the 3d Sunday in this month I preached to a large congregation from first Peter 1st Chapter 8th verse. When I came to discourse of joy unspeakable and full of glory, I never before experienced any thing like it in myself, nor in a congregation. It was joy unutterable, and the soul looked forward to the day when in the kingdom of God it should be full of glory. I ceased, when cries for mercy took my place. About one month ago sixty-two persons were baptized in twenty-seven minutes, and next Sabbath we expect that a much greater number will join the church. I have baptizing to do every Sabbath. Let all my friends see this letter. I wish you were all with us: I know you would love to dwell in the tents of Jacob. You would be disappointed in Virginia, and would be ready to exclaim, "Surely the Lord is in this place, and I know it not." [Star.]

In this age of benevolence, every new form of doing good which promises to interest the heart, is entitled to consideration. We are induced to believe the following method of using Tracts in London, has its advantages, particularly in towns and villages, and with this conviction, submit it to our readers.

LOAN TRACT DISTRIBUTION.

The plan to which this paper refers may be thus explained: The Committee of an Auxiliary Tract Society, or a few benevolent individuals, divide their neighbour-

hood into districts, and to each district they appoint 1 or 2 visitors. The districts may consist of twenty families, or more. The visitors take with them the loan Tracts, and leave them at the different houses. They are generally left for a week or a fortnight; in the latter case, one visitor may take two districts. At the expiration of this time the visitors call and exchange them. At the first visit it will be necessary to explain the plan, and to state that *no payment* is expected for the loan. It will be generally found that the poor are very willing to receive these Tracts, and that they feel obliged to the friends who take the trouble to bring them interesting publications to occupy their leisure hours.

The following are some of the advantages which have been found to attend this plan:

1. *It secures the reading of the Tracts.* It is to be feared that where Tracts are casually given, they are often either neglected, or torn and misused; but the visitor here calls for them again, and converses on their contents, and thus ascertains that they are preserved, read and understood. As the Tracts circulate from house to house, those who have received them often converse together about them, and thus an increasing interest is excited in their contents. The shortness, the variety, and the quick succession of the Tracts, particularly the "TRACT MAGAZINE," also render them attractive, and thus tend to form habits of thinking and reading.

2. *This plan employs numerous Agents in a most useful manner.* This system of doing good does not require the gifts of eloquence, superior ability, or rank in life; both sexes, and persons of every station, and age, and talent, may be here employed with success in promoting the mental, moral, and religious improvement of their neighbours. When a sufficient number of decidedly pious visitors can be obtained, they should be preferred, for the sake of their conversation and experience; but the Tract may prove equally useful, whoever conveys it. At the present period multiplied agency is required; and this system is adapted to supply every person who has a willing heart with the means of fulfilling the great obligation that rests upon all Christians, to promote the Redeemer's cause by their personal exertions. In several places the plan of employing the elder scholars of Sunday-schools, under the direction of their Teachers, has been found very efficient and useful.

3. *This plan does extensive good at a small expense.* This benefit is attendant on every sort of Tract circulation; but it is obvious that *lending* a Tract, and that through *many families*, till it is quite worn out, is a still further extension of this advantage.

4. *This plan is the only method of bringing home instruction to thousands of the poor.* When we consider how large a proportion of our population do not attend on divine worship, but live in the total neglect of all the means of grace, it is of vast importance to penetrate into this mass of ignorance and depravity. These domiciliary visits, and the books left, bring home the Gospel to many of those who WILL NOT come out to hear the word of God; and happily they have, in many instances, been made the means of convincing persons of their duty who were living in the neglect of divine worship; for it is found, that those who begin to read Religious Tracts will also soon have their attention excited to *hear* the Gospel preached. This has been uniformly found to be the result of an efficient plan of loan Tract distribution.

5. *This plan has numerous collateral advantages.* The perusal of the Tracts excites a desire for the Scriptures, to which they refer and direct the reader; thus many persons have been induced to become subscribers to Bible Associations, to obtain this treasure. Numerous children, who were growing up untaught, have been sent to Sunday and other schools, through the persuasion of the visitors. The cases, wants, and characters, of many of the poor, who were pining away in secret misery, have become known, and have been kindly relieved by their Christian visitors.

[*Lon. Evan. Mag.*]

The importance of Tracts has so often been witnessed by their agency in calling the attention of the unregenerate to the concerns of the soul, that we hope our denomination will more earnestly engage in the distribution of the series published by the Baptist General Tract Society. The following List of them, may be procured at the Depository kept by Lincoln & Edmands, No. 59 Washington-Street, Boston.

LIST OF TRACTS

Published by the Baptist General Tract Society, in Philadelphia.

No.	Pages
1 Memorable Thoughts	12
2 Intemperance	12
3 Great Error Detected	12
4 Mrs. Hamilton	12
5 Christian's Directory	8
6 Great Question answered	16
7 The Scriptures	8
8 The One Thing needful	4

No.	Pages
9 Man as he is	12
10 Grace of God and a Holy Life	8
11 Brazen Serpent	4
12 Shepherd and his Flock	20
13 The Twins	4
14 Church Discipline	12
19 Earl of Rochester	4
20 Uses of Baptism	12
21 Spread of the Gospel	8
22 Krishna-Pal	16
23 Contented Villager	8
24 Efficacy of the Scriptures	4
25 Infidel Convinced	8
26 Terms of Communion	12
27 Dairyman's Daughter	24
28 Village in the Mountains	20
29 Swearer's Prayer	4
30 Death of an Infidel	8
31 Letter from a Nobleman	4
32 John Wildon	12
33 Little Martha	8
34 Fragments	4
35 Laundry Maid	12
36 Progress of Sin	8
37 Poor Joseph	4
38 Conversion of a Universalist	8
39 James Covey	4
40 Bible the test of Truth	12
41 Divine Songs	24
Total,	360

Account of Moneys received by the Treasurer of the Baptist General Tract Society, from Sept. 5, to Oct. 10, 1827.

From Oliver St. Church, N. Y. to make Elder S. H. Cone, a life Director,	30,00
Howard Malcom, to make his son, Thomas Shields Malcom, a life member,	10,
Theodore Clark, N. York, a life subscription,	10,
Wm. Colgate, do. do.	10,
Garrett N. Bleeker, do. do.	10,
Southwark Phil. Juv. Aux. So. to Gen. So. 1-2	1,87
Upper Freehold & Jacobstown, N.J. do. 1-4	5,62
Salisbury and Rewastico, Md. do. 1-4	10,
Wilderness and Craigg, Va. do. 1-4	5,
Massaponax, Va. do. 1-4	5,
Chautauque Co. N. Y. Aux. So. E. Tucker, Agent,	1-4 10,
Charlotte Co. Va. Dep. per J. B. Jeter,	1-4 10,
do. do. A. W. Clopton, Agt.	1-4 20,
New York Aux. So. J. Gray, Agt.	1-4 6,
Beaver Dam, Va. Aux. So. per J. M. Anderson,	1-4 15,
Grand River Ass. Ohio Aux. So. J. Bailey, Agent,	1-4 10,
Beth Car Fe. Aux. S. Va. O. Welch, Agt.	1-2 10,
Crooked Run do. do. J. Garnett,	" 1-2 10,
Mrs. Crosky, Philad. ann. subscriber,	1,
Sarah Colgate & P. C. Wilmarth, N. York, do.	2,
D. F. Newton, Goochland co. Va. donation,	1,12
Edward Smith, New York, do.	5,
Hudson, N. Y. Dep. for Tracts sold,	9,16
New York do. do.	6,68
Cash Sales at General Depository, Philad.	19,21

\$ 232,67

[*Am. Tract Mag.*]

OBITUARY.

MRS. POLLY COREY.

Departed this life in Brookline, on Lord's day, Oct. 21st. Mrs. Polly Corey, the amiable and pious consort of Dea. Elijah Corey of that place, in the 49th year of her age.

By this stroke of Divine Providence, not only her companion in life, and her children are deeply afflicted, but a very large circle of relatives and friends are called to mourn the loss of departed worth; and all who knew her, most sensibly feel that the cause of Zion, and even the world, sustains a loss in her removal. To delineate the character of one whose virtues were rather retiring than abstrusive, and who (for the last ten years at least) moved principally within the bounds of the domestick circle, is a difficult task; because such a life, though filled up with usefulness, and peculiarly endeared to those who are privileged to come within its pleasing influence, contains but few of those striking incidents which attract the attention of either the biographer or the publick. In these unostentatious walks of life, was our worthy friend destined to pass her earthly pilgrimage, and in this sphere she reflected the brightest traits of the christian and the social character.

Mrs. C. was not made acquainted with the spirit and power of religion, until after she had entered on the great and interesting duties of wife and mother. She, like many others, considered religion as necessary, but remained ignorant of her own state, and the way of life and salvation through the atoning blood of Jesus Christ.

In her view, an amiable disposition, and a life of unblamed morality, constituted religion; with these views, she and her companion united with the parish church in Brookline, where they continued many years. Her thoughts were, however, called to the subject of experimental godliness by witnessing the exercises of her husband's mind, who was hopefully brought to the knowledge of the truth, in the summer of the year 1810. "The first that appears to have wrought powerfully on her mind, was a sermon preached by Dr. Codman in Newton. The subject was, 'Wo to them that are at ease in Zion.'" When she left the assembly, she said to her husband, 'Do you believe what we have heard to-day?' his answer was, 'I believe this is the gospel.' She immediately replied, 'Then I am undone.' She was now brought to a discovery of her own character as a lost and ruined sinner, and fled to the Lord Jesus Christ for salvation. In an application to him by faith, she found peace, and rejoiced in the cheering truth that the blood of the Son of God cleanseth from all sin. The Sa-

viour appeared to her as altogether lovely, and the chief among ten thousand. Having the love of God shed abroad in her heart, she was led to seek out those of a kindred spirit; and was enabled to distinguish between the gospel of the grace of God, and that which may be denominated another gospel.

She also began to inquire what duties she owed to him who had done so much for her. In this investigation she took the New Testament for her guide. Following this sacred directory she was led to discover that those who love the Saviour ought to follow him in all his imitable examples. Accordingly she and her husband were baptized on a profession of their faith by the Rev. Mr. Grafton, and were admitted as members of the Baptist church in Newton, in the autumn of the year 1810. Here she remained until the Baptist church in Cambridge was formed, when she and her husband removed their relation to this church, of which she has been a worthy, and we trust, a spiritual member for nearly ten years.

Her health for this last term has been extremely feeble. A severe fit of sickness, in the autumn of 1817, left her manifestly in a decline; yet she was sometimes able to attend meeting. And when she did, it was to her a season of spiritual enjoyment. She was, however, for the most part confined to her dwelling, and frequently to her chamber. But her spirit was not confined; the cause of God lay near her heart. Though in this long confinement, she manifested to an eminent degree, the meekness and resignation, which the spirit of God describes, and alone bestows; yet she entertained very humbling thoughts of herself, frequently lamenting that she was so little useful in the world. Her mind was seldom elevated with rapture or ecstasy. But she seemed to have a steady confidence in God as her reconciled Father, through Jesus Christ; and her mind seemed to resemble the stillness and sweetness of a summer's evening. That hers, however, was not a useless life, all who knew her are abundantly satisfied. If to exemplify in our life and conversation the meek and lowly christian, is to be useful in the world; if to have a heart expanded with love to the cause of God; and a disposition to aid in the great scheme of christian benevolence in the world; if to soothe the distressed, and assist the needy, is to be useful, then she did not live in vain.

In the latter part of her sickness, she suffered greatly by an attack of the dropsy. Yet she manifested her usual composure.

and discovered the same earnest desire for the salvation of souls around her which had so long filled her heart.

She had been privileged to see three out of four children hopefully brought, in the course of the summer, to the knowledge of the truth. In this gracious Providence she rejoiced with great joy; it was of more value to her than worlds. But she was very anxious that they might be bright and shining lights in the church.

In the last conversation which the writer was permitted to have with her, the subject of her children's conversion was introduced. She observed, "It is a great mercy indeed, but now I want them to be useful christians." Being attended by her daughters in her sickness with filial affection, she was ever watchful of opportunities of imparting some useful instruction. On one occasion, after a severe struggle and violent spell of coughing, she observed, "O, I will bear cheerfully what my heavenly Father sees fit to lay upon me, in hopes it may be useful to my daughters in a chamber of sickness." Her solicitude for the spiritual welfare of her neighbours, and the salvation of sinners remained to the last; this was evidently a ruling desire of her heart. In speak-

ing of her departure, she said, "Let there be a sermon preached at my funeral, and let the text be, *Prepare to meet thy God.* Amos iv. 12.

For a few weeks previous to her decease, her mind was overcast, and her evidence seemed to be clouded; but satan was not permitted long to harass her mind; the Lord lifted upon her the light of his countenance, and she was enabled to say that she knew in whom she had believed, and to trust her soul in the hands of her blessed Redeemer. Such was the nature of her complaints that her last sufferings were great, but with christian patience she waited until her change came; and on the morning of the Lord's day her disembodied spirit took its flight and entered that rest which remains for the people of God, and commenced that Sabbath that shall never end. Her remains were borne to the Rev. Dr. Pierce's meeting-house, (which was kindly loaned on the occasion) where a sermon was preached by her pastor from the text selected by herself. Her earthly part now sleeps in the family vault, in hope of a better resurrection.

'So Jesus slept!—God's dying Son
Pass'd thro' the grave, and bless'd the bed;
Rest here, bless'd saint, till from his throne
The morning break, and pierce the shade.'

ORDINATION, &c.

Ordained at Montville, Me. July 25, Mr. Thomas B. Robinson. Sermon by brother Daniel Ricker, from 2 Tim. iv. 2. "Preach the word." Consecrating Prayer by brother Samuel Fogg. Charge by brother Noah Hooper; and the Right Hand of Fellowship by brother William Boulter.

Baptist Churches Constituted.

A Baptist Church was formed at Harrison, on the 29th of March last, of twelve members. Elder John Haines of Norway, preached on the occasion, and gave the Right Hand of Fellowship. Elder Nathaniel Chase of Buckfield, addressed the throne of grace, for a divine blessing on the newly covenanted brethren.

On the 10th day of August, a Baptist Church, of fourteen members, was constituted in Monson, a neatly settled town in Somerset county. Brother Daniel Bartlet of Sangerville delivered an appropriate discourse from Luke xii. 32., and brother Nathaniel Robinson of Dover, recognized the united brethren as a sister Church, by giving them the Right Hand of Fellowship. Seven have been added to this little flock since, and their prospects are encouraging.

On Sept. 19th, at Craigie's Mills, in Hebron, was opened for divine service, a new decently finished Meeting-house, built and owned solely by Cyrus Shaw Esq., designed for the use of the Baptists in that place. Sermon on the occasion by brother James Hooper of Paris, from Psalms xxxvi. 8. *They shall be abundantly satisfied with the fatness of thy house, &c.* Brother Shaw's purpose is to rent the pews yearly, and devote the proceeds to the support of preaching in the Meeting-house. He has already commenced the business with encouraging success.

Same day in the same place, was organized the Second Baptist Church in Hebron, of seventeen members, chiefly from the church in Paris, and from the first in Hebron. Brother Nathaniel Chase prayed on the occasion.

The individuals proposing to unite in church order, were arranged hand to hand in front of the pulpit, and in that position received the Right Hand, presented by brother John Triggs of the first church in Hebron, in token of the Fellowship of sister churches. Brother John Haines then delivered to them an affectionate Address, suitable to their circumstances.

Immediately after, brother Cyrus Shaw, according to previous arrangement, was chosen and set apart to the office of Deacon by laying on of hands and prayer. The whole service was interesting, and we are encouraged to hope that, as the God of mercy is bestowing on this little, loving band, outward favours; so he will abundantly satisfy them with the fatness of his house, and make them drink of the river of his pleasure.

A Baptist Church was constituted at Northboro' Ms. July 2d, last, consisting of twenty-seven members. A Sermon was preached on the occasion by Rev. J. Going of Worcester, from Psalm xxxvii. 3. "Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed." The season was highly interesting to those who feel for the welfare of Zion; and it is hoped, that this little one may become a thousand.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts, from July 20, to Nov. 20, 1827.

By cash from H. H. Brown, Treasurer of the Warren Association, viz.	
From New Bedford church, - - - - -	6,00
From New Bedford Female Mite Society, for Western Mission,	13,00
By Cash from a Friend, - - - - -	,50
Interest on note, - - - - -	73,00
From 2d Baptist Church, Boston, - - - - -	114,18
From Bible Class, do. - - - - -	10,00
	-----124,18
From Middlesex Bap. Miss. Soc. per Mr. Blanchard, Treas.	42,50
From Mr Atherton, - - - - -	1,00
Domestick Missionary Society, Woburn, - - - - -	19,50
Female Domestick Mission Society, first church, Haverhill,	20,00
Dea Benj Kent, Danvers, - - - - -	2,00
Baptist Benevolent Society, Newburyport, - - - - -	5, 0
Female Benevolent Society, Cambridgeport and vicinity, -	45,77
Female Mite Society, Lynn, - - - - -	10,00
Female Missionary Society, Malden, - - - - -	16,72
First Baptist Church and Society, Charlestown, - - - - -	22,00
Female Primary Society, do. - - - - -	25,00
Female Missionary Society, Newton, - - - - -	35,73
Collected at Prayer Meeting, Franklin, - - - - -	2,40
Collection at the Baptist Meeting-house, West Cambridge, per Rev Wm. Bentley, - - - - -	18,75
From Bap. Ben. Soc Newburyport, per Rev. L. Bolles, Edmund Parsons, Administrator on the estate of Priscilla Badger, late of Boston, - - - - -	50,00
From a friend, for the Western Mission, per Rev. Mr. Glover,	3,00
Interest on Stock, - - - - -	30,00
Miss Sally Herrick, Treas. of Charlestown Fem. Miss. Soc. New York, - - - - -	8,87
Elder Herrick, President of Rensselaerville Association, per G. J. Loomis, for Western Mission, - - - - -	8,70
	-----17,57
H. H. Brown, Treas. Warren Ass. received from New Bedford,	15,00

E. LINCOLN, Treas.	\$ 60.,82

Moneys received by the Treasurer of the Massachusetts Baptist Education Society, from May 20, to Nov. 20, 1827.

By Cash from a friend, by Mr. Sharp, - - - - -	15,00
Interest on note, - - - - -	60,00
Donation from Rev. A. Sherwood, - - - - -	10,00
Dividend on Stock, - - - - -	73,50
Interest on note, - - - - -	64,50
United States Stock paid in, - - - - -	3700,00
Interest on moneys in the Treasurer's hands, - - - - -	96,00

Amount carried forward,	4019,00

Amount brought over,	4019,00
From Carlo H. Snow, Treasurer of the Worcester County Baptist Charitable Society,	100,00
First Baptist Female Education Society, Haverhill,	16,00
Female Education Society, Beverly,	25,00
Young Men's Education Society, Beverly,	23,00
African Church, Boston,	5,00
Newburyport Baptist Benevolent Society,	3,10
First Baptist Church and Society, Cambridge, viz. B. Jacobs, 2—Elijah Corey, 10—Levi Farwell, 10—P. Farwell, 10—Wm. Brown, 5—C. Everett, 5—J. Coolidge, 2—E. Hovey, 1—Collection, 31,90—Education Box, 18,66,	95,56
Baptist Church and Society, Methuen,	7,00
Female Charitable Society, Littleton,	13,88
Baptist Church and Society, do. a Collection,	4,91
Second Female Baptist Education Society, Salem,	32,51
Rev. N. W. Williams,	1,00
Second Baptist Church and Society, Boston,	57,85
Juvenile Education Society, Salem,	9,00
Female Education Society in First Baptist Society, Salem,	59,00
First Baptist Church and Society, Salem,	27,00
Annual Subscriptions of Gentlemen in Salem	38,50
	<hr/>
South Reading Church and Society,	133,50
Third Baptist Church, Boston,	3,50
Female Education Society, Newton,	65,00
From members of Baptist Church and Society in Roxbury, to constitute their pastor, Rev. Wm. Leverett, a life member, for the benefit of the Newton Theological Institution,	31,02
Dividend of United States Stock,	50,00
From the Newburyport Bap. Fem. Ben. Soc. per Rev. L. Bolles,	18,00
From Dea. John Clarke, St. Johnsbury,	5,00
Interest on note,	2,00
Dividends of Bank Stock,	64,50
Abiram Morgan, per Rev. E. Nelson,	267,00
Young Men's Baptist Education Society of Boston and vicinity, per P. Freeman, Treasurer,	10,00
	150,00

E. LINCOLN, *Treas.* \$ 5203,33

Account of Moneys subscribed and paid to the Agent of the Newton Theological Institution, by members of the Baptist Churches and Societies in Salem, Mass. Sept. 1827, for its general objects.

Michael Shepard,	50,00
Pierce L. Wiggin,	50,
E. Dodge,	10,
Robert Upton,	50,
S. W. Shepard,	50,
William Stickney,	20,
J. Moriarty,	50,
Amasa Wilder,	10,
Samuel Webb,	10,
N. Putnam,	5,
T. Doyle,	10,
Michael Webb,	10,
Stephen Fogg,	10,
D. Rugg,	5,
B. Cheever,	5,
Asa Lamson,	5,
Israel Ward, jr.	5,
Kimball & Sargent,	5,
John Simon,	10,
James Perkins,	3,
James Stone,	10,
Jonathan M. Farnham,	5,
E. Simonds,	10,
James Potter,	5,

Benjamin Stone,	5,00
Samuel Randall,	5,
Samuel Flint,	5,
S. Simonds,	5,
Francis Skerry,	3,
T. Hardy,	3,
Joseph Thwing,	2,
Asa Wiggin,	2,
Moody Foster,	1,
Thomas Perkins,	2,
Jonathan Merrill,	2,
Mr. Ederly,	1,
Joseph Farnham,	3,
Nathan Farnham,	2,
Ralph Nall,	1,
Rev. R. Babcock,	25,
Rev. George Leonard,	25,
Michael Shepherd, obtained by Prof. Ripley,	200,
	<hr/>
	\$ 650,00

Subscriptions obtained in Oct. 1827, by the Agent of the Newton Theological Institution for its general objects, viz.

Methuen.

Mrs. Rebecca Carter,	4,00
Michael Adams,	1,

Haverhill.

A friend, - - - - -	5,00
Jona. K. Smith, - - - - -	10,
Misses Smiths, - - - - -	3,
Sarah I. and Phebe C. Ayre, - - - - -	3,
A friend, - - - - -	2,
Ezekiel Hale, - - - - -	2,
Mrs. Hale, - - - - -	1,25
Thomas Morse, - - - - -	1,
Stephen Morse, - - - - -	1,
Hasen Kimball, - - - - -	1,

Lowell.

Nathan Oliver, - - - - -	50,
Samuel C. Oliver, - - - - -	20,
Lewis Fiske, - - - - -	15,

Chelmsford.

H. & J. Spaulding, - - - - -	5,
Benj. P. Hutchings, - - - - -	2,50
Oliver Hutchings, - - - - -	2,
Artemas Parker, - - - - -	2,
George S. Messenger, - - - - -	2,
Mecajah Parkhurst, - - - - -	3,
Joseph Dowse, - - - - -	5,
John Farrar, Jr. - - - - -	1,
Solomon Byam, - - - - -	2,
A friend, - - - - -	1,
A friend, - - - - -	2,50
A friend, - - - - -	1,
Matthew Griffin, - - - - -	2,
Elias Sweetser, - - - - -	3,
Jotham Fletcher, - - - - -	3,
John Spaulding, - - - - -	1,
Benjamin Spaulding, - - - - -	2,
Mrs. Hannah Farwell, - - - - -	2,
Dea. John Farwell, - - - - -	20,

Littleton.

Rev. Amasa Saunderson, - - - - -	5,
Wm. Lapham, - - - - -	7,
Aaron Tuttle, - - - - -	10,
Peter C. Edwards, - - - - -	2,
Mrs. Edwards, - - - - -	1,
Daniel Flagg, - - - - -	3,
Calvin Blanchard, - - - - -	1,
Alden Wheeler, - - - - -	1,
Jotham Whitcomb, - - - - -	2,
Jonathan Pierce, - - - - -	3,
John Blanchard, - - - - -	1,

Harvard.

Jacob Haskell, Esq. - - - - -	5,
Job Howard, - - - - -	5,
Ephraim Stone, M. D. - - - - -	3,
Silas Haynes, - - - - -	3,
Jeremiah Dyer, - - - - -	3,
Mrs. Mary Whitney, - - - - -	2,
Miss A. Adams, - - - - -	1,
Asa Farr, - - - - -	1,
Benjamin Barnard, - - - - -	2,
Sanderson Houghton, - - - - -	1,
Rev. A. Sampson, - - - - -	3,
Thomas R. Samson, - - - - -	50
Sarah D. Holman, - - - - -	30
John K. Samson, - - - - -	10
George Whitfield Samson, - - - - -	10

\$ 247,25

The Treasurer of the Newton Theological Institution acknowledges the following sums towards founding a Professorship of Biblical Theology in said Institution, viz.

Boston.

Asa Wilbur, - - - - -	200,00
A Lady, by Mr. Sharp, - - - - -	10,
John B. Jones, - - - - -	25,
Nath. R. Cobb, - - - - -	25,
Ichabod Macomber, - - - - -	25,

Gideon Vinal, - - - - -	25,00
Rev. Daniel Sharp, - - - - -	25,
John A. Lamson, - - - - -	25,
Perce Gill, - - - - -	25,
William Cobb, - - - - -	23,
David R. Griggs, - - - - -	25,
Samuel Hood, - - - - -	25,
Wm. W. Blake, - - - - -	25,
William Graves, - - - - -	25,
John H. Smith, - - - - -	25,
Oliver Chandler, - - - - -	25,
Hiram Jacobs, - - - - -	25,
Henry Vandine, - - - - -	25,
Mrs. Gregory, by N. R. Cobb, - - - - -	10,

\$ 515,00

LEVI FARWELL, Treas.

Cambridge, Oct. 20, 1827.

Boston Society auxiliary to the Baptist Board of the United States, in account with James Loring, Treasurer.

Dr.

1826.			
Feb. 9.	For uncurrent bill, - - - - -	2,00	
Apr. 20.	Cash paid Dea. Heaman Lincoln, Treas. of Baptist Board, &c. - - - - -	603,84	
June 5.	Paid Rev. F. Wayland, being expences of delegation to the Baptist General Convention at New York, 21,		21,
26.	Paid Rev. Mr. Sharp, same delegation, 21,		21,
Sept. 23.	Paid to authorize Delegate to vote in the election of Trustees for Columbian College, - - - - -		15,
Oct. 18.	Paid Rev. Mr. Knowles, delegate to Convention, - - - - -		21,
	Paid Rev. Ira Chase, do. - - - - -		21,

1827.

Feb. 2.	Paid Treasurer of Baptist Board of Foreign Missions, - - - - -		113,
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\$ 1017,84

For Bengal Schools.

From First Church, for Stillman School, - - - - -	129,94
Second do. for Baldwin, do. - - - - -	153,63
Third do. for Sharp, do. - - - - -	97,35
Federal-Street Church, - - - - -	8,30

\$ 389,26

For Western Mission, - - - - -	\$ 40,00
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Cr.

1825.

Oct. 24.	By balance in Treasurer's hands, on annual settlement, - - - - -	282,11	
	By collection at 3d Baptist Meeting-house, - - - - -	46,15	
	From an unknown friend, for translations, - - - - -	100,	
Nov. 9.	From the Rensselaerville Baptist Association, by Hermon Hervey, for Burman Mission, - - - - -	51,	
	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - - - -	16,06	
Dec. 5.	Collection at do. Rev. Mr. Wayland's, 18,28		18,28

1826.

Jan. 2.	Collection at do. Rev. Mr. Knowles', 25,16		25,16
Feb. 2.	From Gentlemen's Foreign Mission Society of 3d Bap. Church, by Dea. Lothrop, - - - - -	129,25	
8.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - - - -	6,55	
9.	Cash for uncurrent Bill sold, - - - - -	50	
24.	From Gentlemen's For. Miss. Soc. of 1st Bap. congregation, by Dr. Caleb H. Snow, for Western Mission, \$20, for Burman Mission, \$100. - - - - -		120.

March 6.	Collection at Monthly Prayer Meeting, Rev. Mr. Wayland's,	11,31
April 3.	Collection at do. Rev. Mr. Knowles',	9,53
19.	From Gentlemen's For. Miss. Soc. of 2d Bap. congregation, by Mr. B. Sweetser, - - -	148,50
May 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - -	9,58
June 5.	Collection at do. Rev. Mr. Wayland's,	21,55
July 3.	Collection at do. Rev. Mr. Knowles',	10,19
19.	From Lady at Dedham, for Burman Mission, - - - - -	6,
Aug. 7.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - -	13,67
Sept. 1.	Of Dr. Caleb H. Snow, Treas. of Gentlemen's For. Miss. Soc. of 1st Bap. congregation, - - -	70,
5.	Collection at Monthly Prayer Meeting, 1st Bap. Church, - - -	10,80
	Cash of Mr. Atherton Penniman, - - -	2,
13.	From Abigail Morse, - - -	3,
Oct. 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles', - - -	29,23
29.	Collection at 1st Bap. meeting-house, Rev. Mr. Eastman preached the annual sermon, - - -	27,
Nov. 6.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - -	7,29
Dec. 4.	Collection at do. 1st Bap. meeting house, - - - - -	9,70
26.	From Gentlemen's For. Miss. Soc. of 3d Bap. Ch. by Dea. Lothrop,	104,
1827.		
Jan. 1.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles',	12,55
16.	From Mr. Benj. Sweetser, Treas. of Gentlemen's For. Miss. Soc. 2d Bap. Church, - - -	3,
Feb. 5.	Collection at Rev. Mr. Sharp's, Monthly Prayer Meeting, - - -	3,25
March 5.	Collection at do. Rev. Mr. Grosvenor's,	20,58
10.	Cash of Dr. Snow, Treas. of Gentlemen's 1st Bap. Miss. Soc. for Western Mission, \$20, Foreign Mission, \$15,50, - - -	35,50
April 2.	Collection at Monthly Prayer Meeting, Rev. Mr. Knowles',	13,16
30.	From Mr. Benj. Sweetser, Treas. of the For. Miss. Association of 2d Baptist Society, - - -	119,95
	From Mrs. George Homer, Treas. of the Bap. Fem. Primary Miss. Soc. of 2d Baptist Society, - - -	68,29
May 7.	Collection at Monthly Prayer Meeting, Rev. Mr. Sharp's, - - -	11,13
June 4.	Collection at do. Rev. Mr. Grosvenor's, - - - - -	12,12
July 2.	Collection at do. Rev. Mr. Knowles',	9,27
Aug. 6.	Collection at do. Rev. Mr. Sharp's,	13,58
Sept. 3.	Collection at do. Federal-St. Church,	3,30
Oct. 1.	Collection at do. Rev. Mr. Knowles',	9,70
		\$ 1633,84

The subscribers have audited the above account, and find it correct.

NATH. R. COBB, }
 JOHN B. JONES, } Auditors.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, &c. from October 26, to Nov. 15, 1827.

By Cash from Mr. Edmund Parsons, Administrator on the Estate of Miss Priscilla Badger, being a legacy from said Estate,	50,00
From Josiah B. Furman, Esq. Treas. of the General Committee of Charleston Baptist Association, S. C.	465,00
From Miss Freelove Lyon, it having been contributed by a few females belonging to the Baptist Church and Society in Ashfield and Buckland for the Burman Mission,	20,00
A donation from Miss Freelove Lyon, Per Levi Farwell, Esq.	5,00 25,00
From the children in Miss Nancy Richardson's School in Cambridgeport, for Carey Station, per Levi Farwell, Esq.	1,25
From a female friend for the Carey Station, Francis P. Browning, Esq. of Detroit, per Rev. S. H. Cone,	1,00 35,00
From Levi Farwell, Esq. Treas. of the Boston Baptist Association, it having been received by him at the late Annual Meeting in Charlestown, and was contributed as follows, viz.	
From the Baptist Missionary Society in Chelmsford for Burman Mission,	25,13
Juvenile Cent Society West Cambridge,	3,20
Benjamin Emerson, 2d, Haverhill, Burman Mission,	2,00
Charles J. Hildreth, by do. for do.	1,00
A friend, do. do.	1,00
Two little girls, part of it a reward in a Sabbath School, for the education of Indian children,	,50
Monthly Concert, Chelmsford,	41,73
The Female Benevolent Society, Cambridge Port,	45,77
Mission Box, Littleton,	12,87
Male Primary Society, Woburn,	18,25
Mission Box, Woburn,	1,80
Dea. David Burns, Nottingham West,	,50
	153,75
The Female Union Mission Society of Perth Amboy, N. J. per Rev. Daniel Sharp,	25,00
The Female Missionary Society, Scotch Plains, N. J. for the education of Burmese female children, per Mrs. Mary K. Brown, Treas.	14,00
The French Creek Association, Penn.	7,00
Chautauque Association, N. Y.	8,25
Per Rev. E. Tucker, Fredonia, N. Y.	15,25
Thomas Hopkins, Esq. for Burman Mission, it having been collected after a discourse delivered before the Baptist Society in Northeast, by Rev. J. Winter on the much lamented death of Mrs. Judson,	9,12
By Cash from Clarissa Richards, Secretary of the Female Baptist Missionary Society of Wintthrop, Maine, for the Carey Station,	22,00
	\$ 816,37

HEMAN LINCOLN, Treas.

To Correspondents and Readers.

In closing this Volume of the Magazine, we tender our thanks to its patrons for their support of this work, which stands as one of the oldest Religious Periodicals in our country; and trust they will still continue to aid a Publication which has done so much to promote the cause of truth, the progress of Missions, and the interests of the Baptist denomination.

Our next Number will contain the Proceedings of the Massachusetts Baptist Convention, which met in Springfield, in October last, and will be enriched by information from our Missionaries in India. The Account of Moneys received by the Treasurer of the Salem Bible Translation and Foreign Mission Society is deferred for want of room. We earnestly ask for more frequent Communications from the friends of the work.

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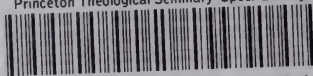


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